COL. XVI. NO. 31.

WHOLE NO. 811.

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AGE Office, 138 Natura St., New York,

AGE OFFICE OF THE

AND AT THE OFFICE OF THE

BNNSYLVANIA ANTI-SLAVERY SOCIETY,

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THE STANDARD.

GHTEENTH ANNIVERSARY

Congress for The Standard by W. H. Burn

hepotted for the STANDARD by W. H. BURB heepth Annual Convention of the Pennsy Slavery Society was held at Sansom stre Jalahin on Tuesday, Wednesday and Thur

of last week.

Spat 10 o'clock on The lay sorning, by the President Sorre.

Mr. Edward M. Davis was, on motion of James Mille

Kim, appointed temporary Secretary.

(Kim, appointed temporary Secretary.

The Vice-Presidents, Benjamin C. Bacon and Robert

The Vice-Presidents, Benjamin C. Bacon and Robert

This Vice-Presidents, Benjamin C. Bacon with J. Miller

A prayer was offered by Rev. Mr. Grew.
The following persons, on motion of Mr. Grew, to softed to form a Business Committee: J. M.

pointed to form a Business Committee: J. Mille gelim, Edward M. Davis, Mary Grew, Dr. B. Fusse leabes Tomlinson, Lucretia Mott, Oliver Johnson an homss Whitson.

ded to the list.

A resolution was adopted fixing the hours of meeting

10 A.M., 3 P.M. and 7 P.M.
The following resolution was offered by Mr. McKim

Resolved, That all persons who may he present at these setings, whether friendly or unfriendly to their object, be sited to participate in the discussions.

At this moment Andrew T. Foss and Charles C. Burth entered the Hall, whereupon

Mr Davis took occasion to since to a canadage of sently made by his namesake, deemed Davis, of Boc Cousty, to all the world to meet him in the discussion as option of elsevery, which challenge was accepted Mears. Burleigh and Foss, and the discussion had althorough, Montgomery County, Pa. He hoped it reddmen would favour the Society with some accor-

Castaneous.

(nat necessary Castaneous, in response to the request stated lat it was amonomed in seven public places, a short time does the meeting alloded to was held, that Mr. For was on the control of the sont perturbation.

ever, connected with the decision, was the fact that one of the jndgree was a political partiesn of the same party with their opponent, and the other was a son-in-law of the same; so that it might be fairly presumed that the deciion was not given in favour of the anti-slavery side from my favour towards it or them.

ny favonr towards it or them. Having thus given you a sun

as overlaps's performance, it may, perhaps, be proper ast cerebrally approximate, it may, perhaps, be proper and a blacked pas as to a few remarks of a more general water and the position of the works of the position of t

area, let ber do it; let her levy upon the prosperyorstern productyr merchanics and manufactures—for Spreshood they are the principal class of propertysiders in the State of Georgia. Let us see what effect it will have upon them—how pleasantly they will hear the window of the sales-for of the Union. It the slaveholders shows to late the mode of allary, the agritation, for my set I say got the mode of allary, the agritation, for my set I say got the constitution of the poet, which they will have occasion to adopt the line of the poet, Tax takes it is as the write wind take the same."

Whatever way done now schemes of the Skare Power and

Whatever was these new them talls the sea."

Whatever was these new schemes of the Slave Power

The was calculate upon making profit to the antivery cause. It will only furnish a new illustration of

long familiar proverb, that "whom the gods wish to

atroy they first make mad."

Sut our confidence in the ultimate triumph of our annue is not hased upon any such measures as these, no pon any reaction which may result from the too strong resource of the slaveholding tyramy upon our rights an alterests; it is in the power of truth and the eterns which is the power of truth and the eterns of the power of truth and the sterns of the sterns of the power of truth and the sterns of the power of tru

was similated that the anti-siavery enterprise, whether is friends knew it or not, was revolutionary. The question of alavery involved that of the Union—touch the one and you touch the other. Withdraw Northern support from one and you dissort the other. Dissolution was written in the nature of the Federal compact; its contagiousses could only out in separati or. Such an event the Report regarded as highly beneficent. Its consequences would

Notice was taken of Governor Pollock and of the Pennsylvania delegation to Congress. John Hickman, the member from Chester County, was condemned for voling for the Nebrasha leader for Spesiter. A large space was devoted to the Kane and Williamson costs; and Judge Kane was condemned severely, as were also Judge Black and his associates of the State Supreme

The Society was stated to be in a floorishing condition and the cause was declared to be orward. A Divine origin was claimed for the anti-slavery movement. God, who rules in the hearts of the people and reigns among the nations of the earth, was claimed to be its author. This was the ground of the Abolitomist's hope and faith. They shahomed on in confidence, thelwing that He that

Hann Ganw begged leave to make a few remarks in regard to the very excellent Report just submitted. He entirely concerned with the language of the Report in reference to the position of the Church. But there were some exceptions; some churches had taken strong anti-skerry ground, and were opposed to slavery root and

In regard to the Dissolution of the Union, if the principles avowed by this Society should prevail, so far from tending to a dissolution of any Union that was worth possessing, they would rathe promote a tree and happy Union. He would admit, however, that if the alternative should be presented, the Union should be sacrificed to principle. He wanted it to be known that the principles upon which this Society was based were the only principles upon which this Society was based were the only much satisfaction. Perhaps it would have been well to lave named the exceptions to which friend Grew had allued, although those exceptions were never anxious to be mentiosed. The Anti-Slavery Society thad always been ready to give crodit where it was due. In reference to the Union, the duty of Abolitionists was clear; a Union cemented with the blood of millions now in hordge and maintained only because they were in bondage was to be promounced accurate, and to be overthrown. Is overthrow was not a thing to far; it was inevitable, and the voice of God was calling upon them all to come out and be waparate. Anything short of that was treason for the cause of humanity.

Leoraria Morr regretted that in the number of those removed by death during the past year, the name of Esther Moore was omitted; it was occasioned probably by the circumstance of her departure immediately after last

OLIVER JORNSON took exception to that part of the Report which claimed California as a free State. It was put a little too strong, in his opinion, inasmuch as slaver actually did exist there by statute, though contrary the Constitution.

On motion, the Convention adjourned till afternoon

Mr. MoKin explained the reason of the omission of the name of Esther Moore. Her death took place more than twelve months ago, and hence escaped the observation of the Committee. She was a recerable and devoted friend of the cause, and a tribute to her memory should

In regard to omitting to name exceptions to the prois avery character of the churches and clergy, if time and
space had permitted be would gladly have supplied their
but his instructions were to make the Report as short at
possible, and it was supposed that the exceptions would

Mr. Graw still thought that the omission was a very important one in view of the great influence of the Church; and regretted that it had been made. He men tioned the American Baptist as an exception to the pro-

slavery character of the regions press.

ANDREW T. Does appreciated very much friend Grew's idea, but it was difficult to define the exceptions. He had often tried to feve credit when he afterward found the facts to contradict him. He did not agree with friend Grew in regard to the American Expitis, which, though of an anti-slavery character compared with other religions papers, was not as thorough as it should be. What was its stand in regard to other Baptist churches then those with whom it is more closely identified? If neviral took place in Dr. Sharp's or Dr. Stowe clurch, or in any other prealseavy church, that paper always recorded it as a "triumph of the Redement's bingdom." Conversions to nothing else than creedism, sectarianism and intense hatred of colour and race were regarded at accessions to the Church of Christ. Such compromises rendered it mich for their approach. The same might be said of the Morning Star and the Freewill Expitiat; their eliciton to pro-slavery churches rendered it impossible for Aboltionists to support them. He would be glad to not any real progress on the part of the Church, but it was

Mr. Craw dissented entirely from the view expressed with regard to revivals of religion—that people were converted to "nothing but pro-slavery." And he did not ask for any particular commendation of any particular paper. Mr. Fors—I believe I said creedism, sectarianism and

Mr. Graw helieved many were converted to God, though they were necessarily brought under pro-slavery

Mr. McKrx submitted the following resolutions:
Resolved, That, in the present aspect of the slaver, question and of the anti-slavery enterprise, we "bate n jot of heart or hope," hat piedge ourselves anew, with ful confidence in the truth and the God of truth, to the great work of the slave's deliverance, helieving that all the seem

Beadveel, That we come our protest against slavery as not only an out, but a sim-not only a curse, but cruse—not to the depressated for the abuses to which is liable, but to be depressated for the abuses to which we have been considered to the control of the country of the country of the country of the country of visit with more pleasure than this no truer, more enlightened or more monopromisin friends of the claws are to be found within my knowledge and the last to desert the cause of the oppressed with yourselves. I say this in no sprint of compliment or fatery, but from long experience, and with very graded the country of the

We are met to discuss the question of always. We were board of a meeting in the South to discuss the such, for the purpose of convincing the people of the South ask and the such as the sum of the sum in the sum of the su

are determined out as one man.

Not so at the North. We are met here to-day not

much for action as discussion. We find it necessary

throw light upon the Northern mind and persuade to

people that liberty ought to be paramount to everythin

that it is in a great income in the through

lay asi<sup>20</sup> wire peculiar political and religious views and outcomes man on the side of freedom. We are not greatered for action at the North hecanes we have no temperature for action at the North hecanes we have no continuous common as the north period of tong among us. We have our Fusion party, our Liberty says, and our Dimmine party. Instead of our accomplaining anything to put down slavery, it is the concollaboration of allower that is notified down liberty.

The Riyott which was read to us this morning gave as good ground for encounsement in regard to success. It is not easy to measure our success in the last twenty years. When we began, weak in numbers and in personal influence, as enclaranced to hold a little meeting in this hamlet sed that tillage, wherever we made the attempt we were the to be assailed. Our meetings were regalarly amobbed, add it was as impossible to obtain a fair bearing at the North as it is today in South Carolina. That is mobourable spirit has almost entirely disappeared, and there is on a very general dispoint on and even desire to hear whit may be add not only of alwery in the abstract, but of jur responsibilities in the premises. When we began, say other question was deemed of incomparably more importance than ours; now, is there say you can expend that our continued to the control of the same of the control of the same of the same

There are no parties such as formerly existed. The Whig party is but a remnant; the Democratic party has both a remnant; the Democratic party has both broken and is destined to be ground to powder. Slavery is at its with end to know where to incarate and oreganize itself against the growing forces of Lihetty. It made the attempt through the Know-Nothing movement, have the strength through the Know-Nothing movement, and the coning Presidential election in reorganizing upon a national procedurary hashs, but in that case it will be certain olong a very large number who are now attached to the party. I think we nerve had so significant a sign of the times as the separation which took places in that party in this sirty last June. No party seeking to grasp all the powers and emoluments of the nation ever before allowed itself to be defeated on any other issue.

It is a great change and indicative of progress to have substituted Charles Sunner for Daniel Webster, Henry Wilson for Edward Everett, and John P. Hale for Charles G. A. therton, of gag notoriety. It is gratifying to see Chase Governor of Ohio, representing the highest sphero of political anti-slavery—not occupying our ground, but approximating to coards it.

The change in the Press of the North is also very marked; for whereas formerly we had none to speak a good word for us, there are now hundreds more or less imbued with the spirit of anti-slavery. The New York Tribune, with its extraordinary shility and unparalleled circulation, is a nowerful auxiliary to pur casiliary to go case.

In regard to religious progress, the Report states that the Church and Clerry follow, but do not lead. That is something; it is a great deal to see them following on the sight side and belong within halling distance. I think the temperance, peace and other reforms have all demonstrated that we cannot rationally look to the Church and clerry to lead in the cause of humanity. The propliant religion of our hand has taken as gigantic wrong and baptized it in the name of God, so that themoment you tooch the religion isself, and wo be to him who daves to date with which the religion of the land sanctions you touch the religion isself, and wo be to him who daves to date set; his repect, not essentially different from the Jowish, Peans on Mohammedan religion. You and I as a dissenter from Paganism in Burmah, or Mohammedan religion. You and I as a dissenter from Paganism in Burmah, or Mohammedan rain in Tukey, would be infedies. So in America, dissenting from the popular religion, we must take our lot among the present of the proplement of the proplement of the proplement with the term is applied; or the contrary, his actions are evidence of his love of Justice and Jeliance on God. The prophets were not bad men, but they were so considered by the popular religion of their times. Jeans who was a thief and a murderer. We do handwork the work of the proplement of the proposal spaint developed the proplement of the proposal spaint developed to example the proposal spaint developed in the propos

A very great change has been wrought in the feelings of the people in regard to the coloured population. When we began, the harted toward coloured people was verywhere prevalent and most intense. The coloured may be a supply to the coloured people was found among the lawyere, doctors, clergymen, orators and scholars. In a large portion of the North be can travel without insult. Schools are open to him on terms of

grant the same and the same and

There is another humiliating fact. The Report any with proper exultation of the fact that, in the cour one day, more slaves now make their escape than hen recovered under the Progitive Slave law of hear recovered under the Progitive Slave law of since its passage. True is that remember that when sceape, instead of coming to us standing creet and long the standing that the standard of the standar

here our means, the intermediate of the control of

A few weeks ago, I was in the city of Springfield,
A few weeks ago, I was in the city of Springfield,
Mass., attending an Anti-Slavery Convention. Our meet-

extricate those who have numerous or in a weep's when the afternoon, speutieman came ferward and said that he had heard a discourse in the forenoon undertaking to prove that alsavery was sanctioned by God in the Old and New Testament, and that the preaches spoke of having here complained of for baving, a few Sundays before, allowed a slaveholder to praceh in his pulpit, and said that he would do it again if he had the opportunity, and that, if he should remove South, he would assuredly become a slaveholder. I said to the people of Springfield who were present, your autisalvery duty is very clear; the first thing and the only thing to be done by you is to make Springfield too hot for that wolf in sheep's clothing to dwell in; and until be jie driven out, your city is stained with the blood of slaves. I mean driven out not by vio-lance and brutality, in imitation of the slaveholders, hat by the fore of moral opinion.

I was in Concord, New Hampshire, not long since, and and occasion to any to the people of that State that their work was not at the South, but at home; that it was gratuitous to go. abroad when they had at the head of Dartmouth College a Rev. Dr. Lord, who had put forth a pamphlet in vindication of slavery, on the ground that it was austiated by natural and revealed religion—may, who had even laid down the doctrine that tyramy throughout the world, in all its phases; was of God, and without God would not have been able to role the world. That man moolis the minds of theological students who are sent forth to be what are called anhassasdors of Cirrist.

Now, in regard to the people of Pemopivania, the first work to be done is on your own soil. You have begun very well in regard to the case of Judge Kaoe. His case is analogous to Dr. Lord's and that of the minister at Springfeld. You must see to it that all your moral artilliery is brought to hear against Judge Kane. In string, town much a man, you strike off a wast many chains from the thinks of the absence of the Sontial.

the limbs of the alsaves or the Soutin. We have our specific work to do in Boston. The Row. Nehemiah Adams spent three months feating and being petted by the alsaveholders at the South, and he came hack and published as work undertaking to show that there is nothing beneath the mas occordient as alwareholding and slaves-hroding; that alsavery is a cure or pangerism, mohorcary and vidence of every kind; that it is the very holded of the religious sentiment, and that no part of the people of our country are, on the whole, so near the Kingdom of God as alaves, except it be their masters. We must so change the public sentiment that Dr. Adams aland not be permitted to preach in Boeton. In selecting such causes and bringing our efforts to bear upon them, we shall engage directly with the great enemy hinself. He incarrantso himself in some strong man or great institution or powerful party, and true philosophy indicates that we should strike where the enemy is nearest, and our blows will be more effective.

actes that we should arrive where the entary is access, and our blows will be more effective.

Let me say, again, that I know of ro part of the North where an anti-shavery meeting receives a bearty welcome on the part of the inhabitants. I may be in error, but I doubt whether there is a single village where a meeting like this is not stigmatized by all that is respectable, inchicatable and religious in the place, as an infield, disorganizing, treasonable gathering—where, if a vote could be taken whether it should be held, it would not be recorded against the meeting. I have apoken of our success, but still the prevailing sentiment is on the side of the oppressor, and a great work remains to be done. I have spoken of the better feeling sentiment is on the side of the oppressor, and as great work remains to be done. I have spoken of the better feeling that prevails now in regard to coloured persons; but still that spirit of prejudice is frightfully prevalent. It is impossible for any one to put himself in the place of the black man in this Tution. What is it to be looked upon with digust and harted, as though we were lepers? What is it to be everywhere made to feel that we are not a part of the bunna family like others? We have a great work to do in combatting this creat, another than the second of the summard projudice toward those whom God has coloured a little differently from conselves; for we may always construct the beneficial coward those whom God has coloured a little differently from ourselves; for we may always aconstruct the sense of the conselvent of the completion of a man cannee him to be hated—that black we have the oppressed party and have nothing to induce them to hate the white man, except his cruelty; and where alwayer does not catifs, there is no prejudice against colour. It is not complexion that causes the state of the contract of the colour of the dependation and creatly which they

came together. I am always reminded of the Slaw Power as an incentive to effect. A hundred thomsed more victims have been added to always since you less that it is a hundred thousand horn into this breathing world as the South be plumdered, outraged and treated like brutter-to grow up in intellectual advances and moral degradation—the bed victed of all conscience, reverence for God and adultity to do the will of God—news on earth legens, or flinist relations—never to be allowed to testify against any white rufflan who may have outraged them—to be the subject of mortgage, dead, beguest, inheritance, traffic as perishable property. Oh, anti-slavery men and women, what motives for exertion are presented to a type in the contract of the contrac

of view of this overwhelming fact? No.

• Look at Kansas. Our free State men went to Kansas

• to find houses, firesides and freedom for themselves. But

y where do they stand at the present time? Cowering under

g the brwischnife of the slaveholding ruffians. Where are

the spirit of "76 means! They have succombed to slavery by allowing it to entit on the soil of Kansan until July, 1857; free coloured people are prohibited from entering the State; and Gov. Reedle has been chosen to represent them in Congresa, a man in whose visits there runs not a drop of anti-slavery blood. The last-veholders compromise not; they do not vijedd. Think of what Stringfellow and Atchion have been able to accomplish by laving a harbobeen in favour of alwayer. The free State men talls of resistance, but it is all talk; there is commencing and covering all the way through.

Collegions and Congress. How many times the House Look again at Congress. How many times the House of Representative has halleded for Speaker. How goes the Democratic vote! Always for slavery. They know they cannot secored by keptings alsof from the Know. Nothing and Anti-Slavery parties, and yet they never yield. I confiess, my demiration of such fieldity and firmsen is very great. I would that we conselves throughout the confidence of the

ne North coolar presents a sminar roma. Auth-slavary zeal in excessive, in it? Why, I am adverseing a subjected people. Since I was alset with your on have leat your liberties as a State. The decision of Judge Kane overrides your Constitution. In vail, as a sepople, have you nothertaken to define the rights of man; you have no rights. If Passmores Williamson is out of you have no rights. If Passmores Williamson is out of you have no rights. If Passmores Williamson is out of the control of the control of the control of the purpose. The decision stands in earlily, desisted of his purpose.

like Gibraltar; it is the decision of this mation through tim. Your own State has been ranquished; your own Judges have refused to takes a stand against him, acknowledging that his decision must be arbinited to That decision is in effect this: that slaveholders have a right to bring their slaves into Pennsylvania as property and hold them here as such.

Anti-slavery seal and finanticism I Want is the whole amount of contributions to the Anti-Slavery Societies? A few thousand dollars. How much is done to fill up the treasury of this Society (I am not speaking reproachially)? I suppose if you realize two thousand or tweety-five hundred dollars at your Bazaar, you will be doing well. Only think what a patry State effort. In Boston, with the generous support of the good people on the other desired of the Atlantic, all that whave been able toshow is about \$85,000—a very patry rum for such a cause. Does that show an extraordinary degree of functions no read?

We must not be content with total pages, and in outfuture efforts the us beware how we waste our time in
barren generalities. It was once of importance to disease
the duty of immediate sameoplasmics. It is tide now.
For seven years we talked about a principle in the abstruct, because who add first to settle that hefore we could
apply it. We are not to go over that, ground again
called, nhoody has ever needed any light on this analyse
of alarvery. God never made a man who did not heldere,
in his immost out, that shaveholding in the greatest crime
that can be perpetrated agained human for own case, and
that is the way being a support of the content of the
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Min. Foss—Our friend Garrison has alloded to a panishet published by Dr. Lord, in which he declares that the declares that continued the property of the property of the property of the continued of the continue

But, as has been well observed, your duty in Pennsylvanis is at home, and you have your Judge Kane is not the old of Messachusetts its Dr. Adams and New Hampshire in Dr. Lord. But Judge Kane is not the only man you have of this stripe; you have others, and J.am going to call your attention to one of them; it is the Rev. Charles Wadaworth. I paid a quarter of a dollar for a thanker, with the paid of the paid of the paid of the man who sold it to me that I did not buy it became it was worth it, otherwise than as it was a specimen of Satanic religion; as such it might be worth a querie. His text is in Eather, 4th chapter, 14th vores: "And who knowed whether thon, art come to the kingdom after that a strip when the strip of such a time as this?" He goes on to argue that as Eather was brought to the kingdom at that particular time for the perpose of saving the Jews, so the American people have been brought to the kingdom at this peculiar risis in the world's saintavion.

Mr. Fore then proceeded to quote passages from the sermon, in which the preacher attempted to show that America was one of God's great instruments for the world's civil redemption—that this nation was evidently forested in prophecy as the kingdom that was to break in pieces all other imaglows and stand forever. Here, said Mr. Fors, is a passage, which, by common consent of the Christians world, has had a spiritual interpretation, referring to a spiritual kingdom, which this remarkable divine and independently. Stand back, Abraham, Moses and all the people of God, and give place to forasthan; America peats the world all bollow (laughter). We find America pentitude the world all bollow (laughter). We find America pentitude the Company of God, and the properties of God, and the properties of the

Because compliance with those conditions are also as a constant of the control of

purposes of the Slave Power tend aniserviency thereto, a d indignation and call forth resistance. eler, in bringing his slaves to them here and to take them of Pennsylvania statutes and

ch alsority and efficiency, for the deliverance of the per's intended prey, from his grasp. red, That Judge Kane, in attempting to interfer ly in the case at all, usurped a jurisdiction not belong in and, in the mode of exercising that usarped juris was goilty of still larther and exceedingly gross viola aw and justice.

was golity of still harder and exceedingly gives view, That in imprinciple Williamson upon the fails lived, That in imprinciple Williamson in the fail to the still th

That Judges Black and Lewis especially, by the dot they expressed their refrant, added masuit reduction they expressed their refrant, added masuit reducted the refrant description of the refract of the state of the superior court dudges, and cortainly to the Sopreme Court dudges, and cortainly to the superior court dudges, and cortainly to the superior court dudges, and cortainly to discuss the superior court dudges, and cortainly to discuss the superior court dudges, and cortainly to discuss the superior court of the supe

en adjourned that session to attend the THIRD DAY.

INING SESSION minutes of yester seres took the ste

National Anti-Slavery Standard.

IN THE NORTH-SIDE VIEW OF SLAVERY,
THE NORTH-SIDE VIEW OF SLAVERY,
THE CANADIAN DEFUGER OWN NABRATTUSE,
BY BENJ DEFW.
AN INSIDE VIEW OF SLAVERY.
OR, A TOUR ANONG THE PLANTERS.
WITH SIDE VIEW OF SLAVERY.
OR, I SHOULD BE SLAVERY.
OR I SHOULD BE SLA

PREDENT OF ATRIBUTA.

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BALLAD OF ELIZA D.

ANY gents and lovely ladies,
as a tail vich late hele!,
1 heard it, bein on duty,
the Pleace Hoffice, Clerkenwel

to give control of the process of the control of th

Many years of union sweet, with a second of the control of the con

It tells a thing döne lately, and not very long ago.

How Frenchmen, Indians eke, a troc (who had all drunk their cogues)
They went to take an English shoop:
O the sad pand of rogues!
The English made their party good, each was a jolly lad.
The Indiana run away for hlood, and strove to hide like mad.

to perpetnity.

How many prievers in they drew, say, spirit of Tom Law?

How Prenchment, and papouses two time samples, and a aquaw.

The squaw, and the papouses, they are to be left alive;

Two French, three Indian men mus which makes exactly five.

which makes exactly five.

(Thus cipher, Six, you see I can, and she make postry; in common wealth, sure much a man, and she make postry; in common wealth one I'll man, and the man, and the self is the self in the self is a self in the self in th

arise and sity your strings.
This precious poym shall sure be read,
in ev'ry town, I tro;
in every chimney corner said,
to Protumouth, Boston fro.
And little children when they cry,
this dity shall begule;
And the' they pout, and soh, and sigh,
shall bern, and hesh, and smile.

To every one he meets.

The latter part of his parody of Joseph Grehis paslm shows that he was occasionally ing; but we have

sheet, printed with exceeding instances and good times, and alinguisties used a paper as its regular readers cannot and alinguisties used a paper as its regular readers cannot and alinguisties used a paper as its regular readers cannot and alinguisties used a paper as its regular readers cannot and alinguistic of independence," on the part of all of the control of the part of the same and the

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